

Nation 140 Priest

LET
Q V I L I B E T
BEWARE
OF
Q V O D L I B E T



To the true English harted reader.

Whereas the right Hon. the L. Keeper, signified in Guild hall, that some Invasion was pretended by the Spaniard, and supposing it might be against England, Her Maestie (according to her motherly and princely care) is minded to prepare forces accordingly. It is therefore necessary, that the State were made acquainted with those dangerous, seditious, and treasonable poynts, which (vnder the pretence of contention betwene secular priests and W^{its}) are published, To prepare papists to rebellion. Some few whereof are here collected and sett downe in the priests their owne words the short notes vpon some of them beinge printed in a different letter.



LET QVILIBET, BEVVARE
OF QVODLIBET.

To omitt their often and greivous charge
ing of our Church with heresy and Schis-
me. Let vs wislye (to prevent a mischeife) exa-
myne their dealinge with our State, for they
are not a fraid to write as followeth. viz.

Execution of Iustice slaundred:

1 It is true that towards the number of
50 Priests & Catholiques of all sorts with in
the compasse of 10. yeares (meancing from
80. to 90.) were put to death we say vpon
our knowledges (concerning the most of the)
for their consciences but our aduersaries
affirme for treason. Important considerati
ons page. 29. line. 21.

2 They (speakeing of wisemen) cast their
eyes a side, to Turkes, to Persians, and to
all pagan provinces, to see if they can espye
any one sect, profession, or professors of re-
ligion, tossed, turmoyled, and tormented,
as the English are, & through all this wast
Macrocolme, they finde not one patterne
or example left to posterity to be recorded
like ours. Quodlibets pag. 274. line. 33.

3 The affliction of Catholiques in Eng-
land hath bine indeede very extraordina-
ry, and many an innocent man hath lost

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his life. Quod. pag 276. line 37.

Authoritie of the Parliament
diminished.

4 The 5. statute there made (*speakeing of a parliament held by Iesuits*) was concerning calumnation, not much vnlike that statute of Association. Quod p. 95. l. 10. *Note that Association enacted is scornefully compared. The reason is evident. To witt because it bindeth faithfull subiects to sett themselues against such competitors, as shall attempt any thinge against the Queene or, State.*

5 If Princes should take from the Church all temporall possessions, it would little auaile, to bringe in our distinctions. How parliaments may giue what they list to the Church, and churchmen, but they can take nothinge from them or the church Quod. pag. 294. l. 24. Note that it is saide our distinctions.

The Popes authoritie advanced
aboue her Maiesties.

6 It being affirmed, that A premunire was incurred, and treason vpon treason committed, in procuring the Archpriests authority from the Pope, yet the priests their appeale to the Pope, *is iustified for these (among other reasons) 1. To whom the Iniury is*

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done, to him the right of revenge doth accrew: But the Popes holines was iniured by the Iesuites their suggestions in obtayning that authoritye, ergo. *As if her Maiestie were not hereby iniured.* 2. The Iesuits in procuring that authoritye made it a matter of state, but the seculars in appealing made it a matter of conscience. *As if the Pope had in matters of conscience authority aboue her Maiestie.* 3 Iesuits boulster out that authority, and their treasonable practises vpon his holines authority ergo, none other to appeale to, for Iustice against them. *As though the Queene had not authority to iudge treasonable practises of Iesuits.* Quod. page 171 line 13.

7 *The Seculars being charged with schisme, to cleare themselves do thus say, All appeale is intrinsically an acknowledging of authority, in the highest degree to the party appealed vnto. Answer to a Iesuited gentleman p. 24. l. 1. But they Seculars appeale to the Pope: ergo they acknowledge his authority in the highest degree.*

8 I know that (iure ecclesiastico, and by authority and sentence of the Popes holines) much more may be done than I will heere speake off. But yet I thinke it will proue (in the ende) the best course for men

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not to doe so much as they may. Many things are lawfull(*v.z.* Excommunication of Princes) which are not expedient in this irreligious and most vnfortunat age Quod. pag 293. line 27. and pag 158. line 21.

9 Vnto the writings not only of Parsons but of Thomas Aquinas also, and other scholemen, and learned Papists. All avouching that subjects may and ought depose Princes with holding popishe religion, if they had force enough, it is thus answered. Loe what doctrine is this to be divulged in this so dangerous an age, I leaue to others to conceipt these thinges in as good sence as may make for our generall safety, and common good of the Carholique cause. Quod. pa. 296. l. 34. Soe that it appeaveth, how cunningly priests would wright this doctrine, in the hartes of their proselites, by them to be practised, when they may haue hope to prevaile.

10 Haueing most impudently affirmed that Pius Quintus his Bull was called in againe (whereas the truth is, that Gregorie 13. was only content, that it should not binde papists: who durst not but iobey her Maiesties lawes, vpon condition they should rebell when time might serue, but her Maiestie was left excommunicated) here VVatson the priest and wri-

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ter of the Quodlibets, discovereth himselfe in these words: Amongest many examples of the fatherly compassion of the Popes holines, towards the inhabitants and princes of this land, in times of eminent common wealthes danger, the cheife (since the Normā cōquest) was shewed in the reignes of Kinge Hen. the 2 & his sonne K. Iohn. Against whom haueing vsed his fatherlye correction (as Pastor vniuersall over the whole flocke of Christ, for their great tyranny vsed towards their naturall subiects, yet vpon repentance etc. Surrendered vp the crowne of England to Kinge Iohn and his heires and successors, from off the head of Cardinall Pandulphus, who had sit inthronized 3 dayes theirwith, in the popes right. Thowlands there are in England which desire as much, and wilbe ready to lay their liues to pledg for it, that if any Lancastrian forrenner shall gett possession of this land, yet would this Pope Clement the 8 (according to his predecessors example) revoke and force him, or her, to retire, and withall wold of his meere mercy (a gift appropriated to S. Peters chaire) graunt to our nation, to chuse a Kinge of our owne natieuoyle, vpon like submission of former princes in this, and other kingdomes. Qoud.

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327. l. 24. Note what authority to the Pope is attributed, and what submission of our stat is required.

11 VVe wish with al our hartes (& groane every day at the contrary) that her Maiestie, had continued in her obeydience, to the sea apostolique as Q. Mary her sister (of famous memory) had left her a worthy example Import. consi. pag 5. l. 3.

12 They labour by their appeale, for security to her Maiesties person, for quyet to the state, for avoydance of all inualions, for cutting off all conspiracyes, state tamperings, & exasperating libels, & for assurance of freedome from their heaueie periecuti-
ons Quod. p. 171. l. 27: *As if these thinges could not be without their appeale, but if this be not preiudiciall to her Maiestie and state, what is?*

Alteration of state conceined.

13 Their witts (meaneing priests & papists) being occupied with conceites of the premisses (viz. Ease and securitie) makes many one wish in their hartes for a change. Quod. pag 152. line 27.

13 This land aswell by the suppression of Abbies as by sundry other dangers wherein it stands, especially by popular doctrine of
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Iesuits, is brought to ly open to the spoyle of who that first can catch it Quod. p. 186. line 11. *Note this seditions giueing of hope to traitors and Inuadours, but withall examine that popular doctrine which is this, and so called in the margin where it is set downe.*

15 By this (meaning a poynt of Iesuitisme) the popular multitude may depose their princes and chuse others at their pleasure, By this no difference shalbe put in their choise, vpon any right or title to crownes, or kingdomes, by byrth or blood, or other wyse than as the father (forsooth) shall approue it, by this althings must be wrought, and framed, conformable to the oportunitie of tymes and occasions as verba gratia, they people haue a right & interest in the to doe what they list in choise of a kinge: marry yet lymitted by reason, of the times occasions now offered to one of these two, the Kinge of Spayne or the Lady Infanta. And then againe the tymes and occasions changing, after a Spaniard is settled in the crowne, it must be holdē for a mistakeing, yet such, as seeing it cannot be holpen, the people must beware hereafter, of ever attempting the like againe: by this a checke must be giuen to the publishers of such paradox

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radoxes. After that a dispensatiō procured for restoreinge the offendor, and then all shalbe well everafter. Quod. page 68. l. 11. Here remember the secular's opinion of chusinge a Kinge of our owne nation sett downe in the end of the 10 article, and if you find it to differ but a little (if any thinge) from the Iesuits opinion, touchinge the authority of the multitude etc, then consider whether the Priests doe not conspire with the Iesuits as in a conceipt of alteringe the state, so in takeinge a course to bringe their purpose to passe, which must be cōtrolled after their purpose is effected. viz. In their politike inveigling against Iesuits already in disgrace, thei by to draw our stat in hope of maintineyng a supposed contention to favour them, that by their proceedinge practise may (in time) bringe in popery againe, as further appeareth in the 17 article.

16 The many libertyes, free education, and great wealth of nobles, gentlemen and other subiects cōsidered, especially, In that an English nature, even in the meanest member of the body politicall (scil. in the comminalty) is in this respect noble, free of highe courage, and not able to endure lingering deathes, torments, gustes & greifes, as other people are, that notwithstanding
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subiectes, as well noble as ignoble, should
should be put to those exigents, that catho-
liques haue bene a long time put vnto: the
world hath mused and admired at it: *Quod*
page 270. line 30. Is not this an instigation
to rebellion?

17 The latter doth vrge against the for-
mer (viz: Iesuits against seculars) that it is
their fault if they be not of strength enough.
For if all would flyde one way: they are a
ble to match their aduersaries at all assaies.

Quod. pag 208. line 20 Here we perceiue the
Iesuits mynd: with whom most papistes are
saide to concur: let vs now make and consider
they priests their opinion and purpose.

n8 If we our selues, within our selues, ba-
nish religion: why may not we our selues,
within our selues, by the proceeding prac-
tise of the Seminaries: bringe it in againe,
the peotestant being now no more vnlike-
ly to be a voyded, than the catholique was
then. *Ans. to a Iesuited gent. pag. 54. lin. 31.*
& p. 66. l. 28. Doth it not appeare that change
of religion is one: and the same end of priests
and Iesuits: thei'r wicked practises? But read:
and consider what is acknowledged viz.

Conspiracy of priests & Iesuits.

19 All mainteinyng (speakeing of papists
in generall) one and the same opinion: con-
cerning what might be done by a postoli

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cal authority and power: and neuer talke-
yng what is necessary. Quod.p. 277. li. 17.
Whereby it is evident, that howsoever Priests
& Iesuits seeme otherwise to disgrace: yet here
in they tump: That her Maieſtie is to be held
lawfully excommunicated by the Pope: when
it ſhalbe expedient ſo to doe. But let this full
confession following be diligently considered.

20 The Seminaries were willinge at the
first to couler hyde, and conceale all, make-
ing the Iesuits cause, attempts, intents prac-
tices their owne in every thinge, vntill at
laſt they were intangled by penall lawes.
pag 6. line 25 of the preface to the Quod.

21 Laſtly it is to be noted, that howsoever
the ſeculars doe greuously charge the Iesuits, &
other (executed for the ſame) with horrible trea-
ſons & felonies, denyed in other popiſh bookes,
yet (in the end) they conclude thus. VVharſoe-
uer is written or contained in theſe bookes
we ſubmit all to the cenſure and Iudgment
of our holy mother the catholique Romain
Church Import. conſi. pag 43. & Quod.p.
361. lin 12. which doth imply, that Popiſtes
knowes theſe traitorous bookes to be written a-
gainſt Iesuits but of policie, & that priſts are
ready to vniſay all, when the Pope ſhall either
requyre the ſame, or els, promiſethoſe treaſons
and felonies, to be holy practiſes of popiſh zeale,
where of more is ſaid in the 15 article.

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